IV.

TWO SERMONS,

Preach'd

On the Ninth of *September* 1683. (being the *THANKSGIVING-DAY*;)

AT

St. THOMAS HOSPITAL

In *SOUTHWARK.*

By *WILLIAM HUGHES*
Hoſpitaler there, at that time.

Put them in mind--to obey Magiſtrates, Tit. 3. 1.
That prayers and giving of thanks be made--for Kings, 1 Tim. 2. 1.

Sic bonam elegit vitam, ut etiam bonam non negligat famam. *St.* Aug. de Doctr. Chriſt. L. 4. c. 28. *Nobis enim vita noſtra neceſſaria eſt, aliis fama noſtra.* Id. de bono viduitat. c. 22.

LONDON,
Printed by *Francis Clark* for *Samuel Walſall* at the *Heart* and *Bible* near the *Weſt-end* of the *Royal Change*, in *Cornhil*, 1684.

Great unkindneſs, and hardeſt meaſure, in his opinion, reviv'd againſt him, to his dammage in Eſtate and Name, indicta cauſa. *And where the* Former *of them might poſſibly be diſpenſed with in ſilence; the* latter *yet is* better than precious Oyntment *ſaith the* Preacher; *and* rather to be choſen than great riches, *in the* Wiſe mans *judgment. And therefore although* That *may be deſpaired of, as paſt all reparation; 'tis hoped that* This *may notwithſtanding find relief, by publiſhing of theſe Notes. He hath great reaſon to look upon himſelf as going off this Stage of Earth apace; and after the approving of his ſoul to God, he would be glad (he thinks, with innocency) to leave an* Honeſt Memory *behind him.* And he can never think, that open Diſloyalty, or Loyalty in Maſquerade onely, therewith conſiſtent. *Which Principle he could wiſh ſome* Church-Diſſenters *of his acquaintance would ſeriouſly think of, and heartily Eſpouſe; whoſe buſineſs 'tis (and in manifeſt proof of their own foul guilt too) malignantly to calumniate honeſt, though late* Conformiſts, *that aſſert it, as* Renegado's *and* Apoſtates. *As if the fear of ſuch folks clamour muſt cripple duty, and ſtifle truth! But, alas! where worldly Intereſt is Mens whole Religion; no marvel, if Hypocriſy* there *take any ſhape to ſerve that Idol; and Inſpire them*

with

with Diana's Crafts-men's *Zeal against All supposed* to bring their craft in danger of being set at naught. *And if you ask what aileth them? And they dare to tell the reason, of their out-rage; it will be done in* Micah's *Words*, Ye take away my gods; and what have I more? *But if these Papers; which are some Months elder than the* Authors *Sufferings, and did exist when there were no jealousies of such a thing, but all presumptions to the contrary; and which rebuke Rebellion, and Sedition, encouraging Loyalty and Obedience; prove not successful to reclaim such Desperado's, or any others that wander from their duty; they may be useful notwithstanding to confirm Good men therein: however, I nothing doubt, but that, with* common charity, *they will stop the mouth of, curst Malevolence, and prove a* Pledge for the sincerity of the Author. *Which, on the Instance of better Heads than his own, hath brought them thus into the World; and not, I trust, without a Blessing with them.*

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Psal. XXI. 1.

The King shall joy in thy strength, O Lord: and in thy Salvation how greatly shall he rejoyce?

THE Contents of this *Psalm*, plainly respect, the many Mercies and Deliverances God had vouchsafed to its Author *David*. And 'tis a *Psalm* of Praise, and Prayer; composed in the Churches Name, and for its Use, in the Publick Worship. Witness the Title; *To the Chief Musitian a Psalm of David.* For *David's Psalms*, and *others* also, were by Divine Appointment to be Sung with Musick in the Solemn Assemblies: as may be seen, 2 *Chron.* 7. 6. and 29. 25, 27, 28, 30. But there is a difference in the wording of them. Some *Psalms* run in the *Author's*; others, in the *Churches* Name: as the *Author*, or the *Church* may be more especially concern'd in the Thanksgiving, or Supplication, or both, therein contain'd. Out of many Examples, onely observe; That the Twenty third *Psalm* is wholly in the *Authors*; this Twenty first in the *Churches* Name. *There*, the *First* Person is altogether used: *Here*, the Third. In *that* the *Author* speaketh of himself; *The Lord is* my *Shepherd*; and *I shall not want*: And so on, to the End.

To the Reader.

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In *this* he maketh others to ſpeak of him. For Example; my Text is not, *I will joy in thy ſtrength: in thy Salvation, I will rejoyce.* But the *King* ſhall joy: and *He* ſhall rejoyce. God's Church and People; the *Iſraelites*, and *Davids* Subjects; they make this Addreſs to God on the Kings behalf.

To underſtand the meaning whereof, let us more particularly conſider, and explain the Words.

Words open'd.

[*The King,*] that is, *David*, thine Anointed, and our Soveraign; ſay the People of *Iſrael.*

[*Shall joy in thy ſtrength:*] *ſhall joy*, that is, in thy might, and power put forth, and exerciſed for his Protection and Defence in the many dangers he hath paſſed through.

[*And in thy Salvation,*] *viz.* In thy deliverance of him from his Enemies, and the Victory thou haſt given him over them.

[*How greatly ſhall he rejoyce?*] By *Joying* before, and *Rejoycing* here, meaning; That he ſhall *declare*, and *expreſs great joy, and gladneſs with thanks and praiſes unto God the Author of all his mercies and deliverances.* Wherein themſelves do alſo bear their part, making (as was before obſerved) this Triumphant acknowledgment on their Kings behalf, and for his Mercies.

All the difficulty remaining is, *Whether the King and his Subjects are to be underſtood, as praiſing God in this behaviour:* ſince that is not in termes expreſſed; and 'tis onely ſaid, *There ſhall be joy in Gods ſtrength*, and *rejoycing in his ſalvation*, by them.

But this is remov'd eaſily, by conſidering, that the plain meaning of the Phraſe, To *rejoyce in God*, or *in his Salvation*, is nothing elſe; Than *with glad hearts to give him praiſe.* For *Pſal.*97.12. where 'tis ſaid, *Rejoyce in the Lord, the righteous.* If it be asked, How ſhall

that

that be done? It follows in the next words, *Give thanks at the remembrance of his holiness.* But especially, and most plainly, *Psal.* 33. 1, 2. 'Tis written; *Rejoyce in the Lord, O ye Righteous: for praise is comely for the upright.* Where you see, That rejoycing in the Lord is nothing else, than joyfully praising of him. So in the New Testament, When the Blessed *Virgin magnified the Lord; her Spirit rejoyced in God her Saviour, Luk.* 1. 47. And to give no more instances, when our *Saviour rejoyced in spirit,* he giveth God thanks, saying; *I thank thee, O Father.*

And now the Words thus opened, plainly teach us this Lesson: That

A Kings Salvation doth both oblige Himself, and his People also, to the joyful praise of God, that gives it. Lesson.

The Church, you see, doth undertake, on both sides in my Text: and by her *word,* and *practice* shews, That as the *Soveraign, so the Subjects* are alike engaged. And 'tis no marvel; since the Gospel plainly lays it as a Duty on all Christians, as to make earnest Supplications unto God for their Soveraigns welfare, safety, and happiness; so likewise to return most hearty thanksgiving, when such mercy is vouchsafed. St. *Paul* himself doth teach us this, as plain as words can speak it, in 1 *Tim.* 2. 1, 2. saying, *I exhort therefore, that first of all:* that is, as one of the chiefest duties lying on you: *supplications, prayers, intercessions;* meaning thereby, all manner and kind of petitions unto God, that Christians use on the behalf of themselves, or for their Brethren: and *giving of thanks* also; *be made for all men:* of what Profession, Order, Rank, or Quality soever they be: but it follows there, that in a more especial and particular manner,

this is to be done, *for Kings and all that are in Authority.* So that the Prayers and Praiſes of Chriſtians are due apparently on the behalf of *Magiſtrates*; Supreme, and ſubordinate likewiſe; *Kings, and all that are in Authority.* And the practice of this double duty, is not *onely* enforced by the Exhortation of the Holy Apoſtle; which might have abundantly ſuffic'd for the Obligation; I *Exhort:* But there is a further Motive and Encouragement thereunto ſubjoyn'd, from the benefit and advantage likely to ariſe from thence unto our ſelves: it hath a tendency to our *leading of a quiet, and peaceable life in allgodlineſs, and honeſty* alſo.

Now if Chriſtians were bound in duty thus towards *Soveraigns* and *Superiors*, which were but *Heathens*; ſtrangers to, and Enemies of the Goſpel, (as was the Caſe when this was Written, and a great while after): how much cloſer, and ſtronger is the Tye on *Us*; who by God's merciful Providence, enjoy a *Prince, that is, a Profeſſed Chriſtian, a Defender of the Faith, and a Protector of them that own it?*

Doubtleſs, as our continual Prayers ſhould be poured forth for his Protection, and Proſperity: ſo when the Arm of God is made bare for his defence, and ſafety, our moſt Solemn Praiſes are doubly due to the God of His, of Our, and All Salvation.

But that the important Duty of joyful Praiſing God, which we are engaged in *This Day*, may be diſcharged to the beſt advantage, my purpoſe is to lend you mine aſſiſtance (ſuch as it is) in clearing theſe Four Propoſitions unto you, and concluding with ſome Practical Reflections on the whole.

The

The Propoſitions are

1. *All Salvation is from the Hand of God.*
2. *Gods Salvation uſeth to be exerciſed towards Kings, in an Eſpecial manner.*
3. *Our preſent Soveraign is a ſignal Inſtance of the care God takes of Princes.*
4. *This is juſt occaſion of His Majeſties, and his Peoples great Joy, and Thankfulneſs unto God.*

4 Propoſitions.

On which, follow ſhort Reflections.

The Firſt *Propoſition* is: *That all Salvation is from the hand of God.* And, methinks, my Text implyes plainly: The King ſhall joy in *Thy* ſtrength O Lord: and in *Thy* ſalvation, *&c.* Not in *his own* Courage, or Conduct; not in the Power and Policy, whereof *he* was the Maſter: nor in any thing elſe; though he wanted none of thoſe accompliſhments that were found in the Greateſt Prince, and Braveſt General of the World: but in the *ſtrength of the Lord*, and in the *Salvation of God.* So, that whatſoever Dangers are eſcaped, whatſoever Evils are prevented, or removed; nay, whatſoever Good ſhall be obtained; though the moſt proper means that could be found, or thought on, or were in Nature, had been made uſe of; with all the advantages, that power, art, and induſtry could poſſibly improve them by; yet at the laſt, the ſucceſs muſt be acknowledged entirely unto God: as *without whoſe hand there had been no help. Salvation belongeth unto the Lord*, *Pſal.* 3. 8. And againſt his Claim, not Any, nor All the Creatures can ſet up any honeſt Title at all. *Strong holds*, and *places of defence* cannot preſerve us from our

1. Propoſ.

Enemies

Enemies hands, much leſs, deliver us out of them. *Truly, in vain is ſalvation hoped for, from the hills, and from the multitude of Mountains*; as likely a refuge as they are: *truly, in the Lord our God is the ſalvation of Iſrael, Jer.* 3. 23. *Horſes* are a generous kind of Animals, both ſwift, and ſtrong, and ſtout; thoſe eſpecially, that are bred up, prepared, and managed for the Wars. *Iron Chariots*, of old, were a great Terror to the Enemy, and a good ſecurity to thoſe that had them. But yet *an horſe is a vain thing to ſave a man*: *Pſal.*33. 17. And though *ſome truſt in Chariots, and ſome in Horſes*; the Royal *Pſalmiſt* and his friends would not take that courſe: *but truſt in the name of the Lord.* And what was the iſſue? *Thoſe were brought down, and fell*: but *theſe aroſe and ſtood upright*: *Pſal.* 20. 7, 8.

But *Men* you'l ſay, out-do all other Creatures. And what great things have been done by them; the Great Ones eſpecially: and with Great Armies under their Conduct? Yet, *vain is the help of man*, *Pſal.*60. 11. And we muſt not *put our truſt in Princes*; *nor in the ſon of Man*; whoſoever he be: *in whom there is no help*, *Pſal.* 146. 3. Nay, *no King*, himſelf, *is ſaved by the multitude of an Hoſt*; *nor a mighty man by much ſtrength*; *Pſal.* 33. 16.

In ſhort, the Holy Scriptures teach us; That no Deſign can proſper, how rationally ſoever it be laid: none Affair ſucceed, how likely ſoever in it ſelf to ſpeed, and with whatſoever prudence and diligence it be managed; without the Lord. *Except the Lord build the houſe, they labour but in vain that build it. Except the Lord keep the City, the watchman waketh but in vain. 'Tis in vain* (without God) *to riſe up early, ſit up late, and eat the bread of ſorrows*, *Pſal.* 127. 1, 2. Our very Food cannot nouriſh, nor ſleep, refreſh; nor Clothes warm,

warm, nor Medicines heal, nor any Endeavours profit us; unleſs God vouchſafe a bleſſing therewith to us. And when he intendeth any Relief to any of his Creatures; it ſhall be effected: although the means made uſe of ſhall, be *mean* indeed, and moſt *contemptible*: although *improper*, and *contrary* unto Humane Judgment: nay, though there be *none at all* in the caſe.

The holy Scriptures do abound with Inſtances unto all theſe purpoſes: and 'tis needleſs to recite them; they are ſo generally known. Let me onely add, That the Almighty can at pleaſure make the *very Eater to afford Meat*; and the *Deſtroyers themſelves to become Saviors*. He that promiſed his people, that their *Exactors ſhould be righteouſneſs*, hath often ſaved them, by thoſe very Hands that ſhould have ſlain them. *Nothing is too hard for God*: and *all ſalvation belongs to him*. We need not go from home to ſeek Examples for the proof of this. Our late Domeſtick, and moſt Deviliſh Plots, give ample Teſtimony hereunto: wherein, the very Agents in the management of them, and that ſhould have been ſo in the Execution alſo; do *by the wonderful hand of God* prove Inſtruments in the revealing, and diſappointing of them. Which, as it beareth further witneſs to the Truth of Scriptures, That *ſafety is of the Lord*, *Prov.* 21. 31. So it engageth us to joyn this day with the Church, in the words of my Text; *The King ſhall joy in thy ſtrength, O Lord*: and *in thy ſalvation how greatly ſhall he rejoyce?*

The rather to, For

The Second *Propoſition*, which is; *God's ſalvation uſeth to be exerciſed in an eſpecial manner towards Kings*. Or in other words; *Divine Providence taketh peculiar* 2. Propoſ.

care

care of Princes. Which ſeemeth alſo to be intimated in my Text: in that 'tis there ſo Emphatically ſaid, *The King* ſhall joy in the ſtrength of God: and *He* ſhall greatly rejoyce in God's Salvation: without the *Expreſs* mention of his Subjects doing ſo: though *they* be tenderly concern'd therein; as before was hinted, and hereafter will be fully proved.

And certainly, if the *Fowles* of the Air, and the very *Flowers* of the Field, are not ſhut out from the care of God: If the *little Sparrows*, as our Saviour doth aſſure us, *Matth.* 10. are intereſted in his Providence: Humane Affairs muſt claim undoubtedly a greater ſhare therein, and more tender reſpect from thence. And therefore *Government of States, and Kingdoms*, without which, nothing but Confuſions, and Deſolations would be Mankind's diſmal Portion; cannot but be admitted to have the higheſt intereſt in the ſame. And ſo at laſt, *Princes, and Chief Governors*, upon whoſe Fates; (that is, the Good, or Ill, befalling them,) the Publick and General Weal, or Woe dependeth, muſt be allowed to be the *Peculiar concern* of him, that Governeth all Things with Infinite Wiſdom and Goodneſs.

But to put this paſt all doubt, there are Three Conſiderations that do offer their effectual ſervice.

Conſi-derations.

1. *The Station God ſetteth them in.*
2. *The Charge he lays on People concerning them.*
3. *His own very marvellous Actings for them.*

Conſid. 1. The *ſtation God ſets them in.* Kings are by him Ordain'd, not onely *Superior* unto others: but *Supream* over all their People; to Rule and Govern them under *himſelf*, and in *his own* room and place. It is *by him Kings reign*, ſaith *Solomon*, *Prov.* 8. 15. *He ſets them*

them up, saith *Daniel* 2. 21. Wherefore not a *Saul* onely; whom God particularly appointed to Rule his People *Israel:* but *Cyrus* also, an *Heathen* Prince, is honour'd by the Mouth of God himself, with that high Title, of being *God's Anointed*, *Isa.* 45. 1. And in this matter there is great Harmony between the Gospel, and the Law. St. *Paul* tells us, *The higher powers are God's Ordinance*, *Rom.* 13. 1, 2. And that they Rule as his Vice-gerents, Deputies, and Lieutenants: in his room and place, that is. For *ver.* 4. 'Tis said, *He is the Minister of God.* Nay they are dignifyed so, as to be styled *Gods*, of old; *Exod.* 22. 28. *Psal.* 82. 1. That is, *Gods on earth*; as *Vice-roys to the God of Heaven and Earth*: and who, by his Commission, are to keep good order in the World; by punishing Wickedness, and Vice; and encouraging Religion and Vertue among the Sons of Men. Wherefore, whatsoever injuries, and affronts shall be offer'd unto them, they do redound to God himself; whose Character they bear, and whose Person they represent. Doth it not stand to all reason then, that the Almighty should own, abet, and be especially concern'd for *his own Commissioners*; and in the Execution of the Trust receiv'd from him? Can it be otherwise, than that his peculiar Providence should be engaged for his *Highest Officer upon Earth*; who derives his Title from, and is an Immediate substitute to the Supreme in Heaven?

Do we not know, That Earthly Soveraigns will be careful for the greatest safety, and best respect to those, whom they depute to supply their place in Administring Justice to their Subjects? And will they not avenge indignities put upon those Ministers with severity; because they light upon Themselves at last, by whom they are Authoriz'd? And who can doubt, but that the Supreme Governour of the Universe will take equal care

of Princes, that ſtand in the like relation unto him, and for like reaſon? We may be well aſſured of it. And ſhall be better by what follows.

2 *Conſid.* 2. *The Charge God lays on People concerning them.* If God commandeth us the *Higheſt Value*, *Greateſt Reſpect*, and *Utmoſt Service* to our Soveraigns; it muſt be neceſſarily admitted, That the Almighty hath moſt tender and eſpecial care for them. King *Davids* ſo ſtrict a charge to his General, and other Captains, concerning *Abſalom*, for the ſafety of him, and their kindneſs to him (2 *Sam.* 18.) makes it moſt manifeſt, how dear he was unto his Father, and what an Affectionate care he took of him. Thus an Indulgent Providence towards Princes cannot but be inferred; ſince we do find the Word of God ſo copious in the *New*, as well as *Old Teſtament*, for exacting ſuch true and high Devotion unto Kings: and this, as rooted in our *minds*; ſo profeſſed by our *Mouthes*; and atteſted to by our *Lives*.

1. *Our Mind.* To be particular; 1. It was from God that *Solomon* ſpake it, *Prov.* 24. 21. *My ſon, fear thou the Lord, and the King: and meddle not with them that are given to change.* A man would think upon firſt Hearing, that this Counſel were directed peculiarly to our times. But certain 'tis, that as 'twas not amiſs for any age; ſo it is very proper to the preſent Generation. And obſerve; the *Precept* ſerves to put our Minds into the fitteſt temper towards thoſe that are *Above us*, the Heavenly and the Earthly Soveraign: and that's of *Fear*. I know This commonly coucheth under it all the Expreſſion of *Love* and *Duty*, and *Obedience*. But as I need not ſo I ſhall not *thus* conſider it *here*. We'l keep it therefore to its ſtricter, and moſt proper ſenſe, of Awe, and Reverence, Eſteem, and Veneration of the Mind unto its Object. So God is indeed to be firſt ſerved, as he beſt

beſt deſerveth. Firſt, we muſt *fear the Lord*, who is King of Kings: and *next*; the *King*; who is under him, and over us. The meaning is; the *Beſt opinion, and moſt worthy thoughts of Princes muſt be entertained by us.* The moſt fair conſtruction muſt be put on all their Counſels and Affairs, that they can poſſibly bear. And we may not dare to let looſe our Minds to other Methods. For then, adiew the fear and reverence that we owe them. The Holy Preacher means this very thing, when he forbids, to *Curſe the King*, ſo much *as in our thoughts. Eccleſ.* 10. 20. Every evil, and unworthy, and indecent Conception of him, is to be utterly baniſhed. But alas! have we not in the preſent Age too many *ſecret Shimei's*, at the leaſt? Whoſe pleaſure 'tis, to frame the worſt *Idea's* of their Governours, and their Actions in their own minds; and are then in travel to be deliver'd of them to their Neighbours on the firſt opportunity? Yet Holy Scriptures teach us no ſuch Doctrine; but the contrary. And as we have heard, what the *Precept* here inſtructs us in: ſo we ſhall find, the *Prohibition* added doth confirm it; *Meddle not with them that are given to change.* Whence we plainly learn; both, That *Irreverence towards a Soveraign hath a tendency to Subverſion of his Government:* and eſpecially; that, for *the preſervation of our due reſpect unto him, we ought to ſhun the Converſation of Diſſaffected Perſons to the Preſent Lawful Eſtabliſhment.* To be *given to change* is commendable in nothing, becauſe it argues want of Reaſon's Ballaſt; and betrays the levity of a fickle Mind: but is utterly to be condemn'd when it tends to a removal of what God hath Eſtabliſh'd. *Novelty*, 'tis true, is but too grateful unto Humane Nature. It was ſo in its Innocency. But the iſſue thereof was *horrible miſchief*! A deſire to change involv'd our Firſt Parents,

and all their Posterity in lamentable Woe. Hence is sprung up our degeneracy from that Primitive Purity, wherein we were made. And this great *Itch of Novelty* is not the least part of our Degeneracy. But what vast expences of Treasure and Lives, besides mens dearest Consciences, it hath put the World to, in the several States and Kingdoms thereof, I need not insist on. For who can forget to what a dismal Pass Three Realms of our own were thereby lately brought?

And much more doth it *therefore* concern *us*, to regard the good caution from Heaven; to have nothing to do with *Novelists*; *not to meddle with them that are given to change.* Of old, the *Good, and old way* went both together, *Jer.* 6. 16. To be sure, where God hath set up his Landmark, 'tis an horrible Trespass to attempt its plucking down. And *Kingship*, we hear, *is God's own Establishment.* If then we will *fear the Lord*; we must, next unto him, *fear the King likewise.* That is, maintain the greatest reverence, and best opinion of him in our Mind. And this is the first part of God's charge on People towards their Soveraigns: *to shew the peculiar care he taketh of them.*

2. *Mouthes.* The Second and next is, That our Mouth be managed suitable to our Mind. We must be always ready to *speak*, as well as *think*, the best of Princes. We may by no means dare to utter any thing reproachful of them. And this is also part of God's Charge upon us concerning them. For *Exod.* 22. 28. 'Tis Written, *Thou shalt not revile the Gods; nor speak evil of the Rulers of thy people.* Their very Title of being *Gods*, should lay an awe on *men* toward them: and God's command requires most Reverend Speeches of them. Railings, and Reproaches of our *Equals*, or *Inferiours*, are Unchristian Practices; and condemned in the Holy Gospel. But

to

to ſerve *Superiors* at that rate; a *Soveraign*, eſpecially; is much more hainous, and to be abhorr'd, even to Hell, from whence it comes.

Thoſe men then can have no conſcience towards God, that make no conſcience to *revile the Gods*. For they have no regard to the Word of God, which doth ſo expreſly forbid this wickedneſs. Let *them* beware, whoſe filthy Mouthes trade in traducing, and defaming the Perſons, and Proceedings of their Lawful Governours. 'Tis very obſervable; That when St. *Paul* had, by ſurprizal, onely *leſs decently*, and when *unjuſtly uſed*, rebuked his *Superiour*, but one much Inferiour to a Soveraign Prince; he doth not onely Apologize for that miſcarriage with a plauſible excuſe, *That it was his ignorance thruſt him on ſo doing* (upon his own long abſence from *Jeruſalem*, and their great confuſion in the choice of Officers, we muſt underſtand:) but he is honeſtly plain in profeſſing; *That ſuch behaviour is not to be juſtified, but Condemn'd* Acts 23. 3, 5. And he quotes the very Text of *Exodus*, which you laſt heard of, to that purpoſe. Now, how unlike *that holy man*; and how inexcuſable with *all good men*, are *Thoſe*, *too many*, of this preſent Age; who without regard to Truth, or falſhood, or any good manners in the World; and to be ſure, againſt all Chriſtian Reverence to the *Word of God*, and their *Lawful Governours*, make it their buſineſs to fill their own Minds, and then the Ears of others, with jealouſies, and ſuſpitions; nay, with Male-interpretations, plain ſlanders, and Reproaches of the *Higheſt Powers*? How any ſuch Perſons, though they would be counted Chriſt's Diſciples, and perhaps eſteem themſelves of the Higheſt Form among them, can reconcile ſuch Practices with Goſpel Principles, is never to be ſhewed.

We are certain of this, and I pray God they may conſider

conſider it, as they ought; That thoſe people have the blackeſt Brand put on them, who *Deſpiſe Dominions, and ſpeak evil of Dignities*, both in 2 *Pet.* 2. 10. *and Jude* 8.

Another and Second *Inſtance to the former purpoſe.*

3. *Lives.* Laſt of all, our *lives* muſt give an Atteſtation to our *Minds* and *Mouthes*. God doth require, that we ſhould be Internally and Externally *All of a piece* towards our Princes. (1.) *Obey their Laws.* *We muſt be ready to obey their Laws, and ſupport their State.* Touching the Former: ſhould it ſo happen, that the command of an Earthly King ſhould croſs the command of the King of Heaven: then ſuch command is *ipſo facto* ſuperſeded, and hath no Obligation on us. For, that *we ought to obey God, rather than man*, is the *Chriſtian Doctine*, Act. 5. 29. But withal take notice: That when we cannot be active in Obeying, we muſt be Paſſive in ſubmitting. And there is none allowance, but an utter Condemnation of all *Reſiſtance, and Rebellion* in the caſe; and by the *ſelf ſame Doctrine of our Religion.* St. *Paul* injoyneth, That *every ſoul be ſubject to the Higher Powers*; Rom. 13. 1. There is none excepted; be he *Prophet*, *Apoſtle*, *Biſhop*, or of any other Order of Men whatſoever. There is no Priviledge, or Exemption of any. *The Pope of Rome* indeed refuſeth his Obedience to the Emperour; and, at Pleaſure will diſcharge his Clergy, or Laity, from their Duty to their Natural Princes. But the Apoſtle *Paul*, and Apoſtate *Pope*, are of Two Minds, you ſee: they are contrary one to the other. Therefore, that is one reaſon of the Apoſtles marking *him* for the *Man of Sin*; in that he doth *exalt himſelf above what is called God*, on Earth, as well as Heaven, 2 *Theſſ.* 2. 4. But whoſo-ver

whoſoever will be St. *Paul*'s Diſciples, and not the *Popes*, muſt love Obedience, and hate Rebellion. For *he that reſiſteth*, ſaith the Apoſtle, *flies in the face of God: Reſiſteth his Ordinance*, Rom. 13. 2. And though poſſibly they may eſcape here; hereafter 'twill be dearly paid for. For without Repentance, *They that reſiſt ſhall receive to themſelves Damnation: ibid.* And if we will prove our ſelves *True Chriſtians*; we muſt be thus obedient, *not onely for wrath*; leſt we ſuffer for our Rebellion: but *for Conſcience-ſake:* as we hope to approve our ſelves unto God, who hath laid this law upon us: *ver.* 5. *ibid.* St. *Peter* is of the ſame mind with St. *Paul.* For in his 1 *Epiſt.* 2. 13, 14. we read, *Submit your ſelves to every Ordinance of Man for the Lord's ſake.* Whether *to the King as Supream*; or *to Governours, as to thoſe that are ſent by him.* Where you may obſerve, That the *ſubordinate*, as well as *ſupreme* Magiſtrate is to have our Homage, and obedience, without reſiſtance, paid unto him. And this in Conſcience towards God to: *for the Lord's ſake.* Which are but other words, for the ſame thing St. *Paul* had ſpoken: ſo that, whatever any ſort of men ſuppoſe may be objected by the *Law* of Nature; the *Law* of Grace controuls that Fancy; and doth moſt plainly determine *our Obedience*, and the *Doctrine of Non-reſiſtance.* For, *who may ſay unto the King, What doſt thou?* Eccleſ. 8. 4. And this is a great part of *our* Duty, who are *Miniſters* to declare unto you; eſpecially, in ſuch a Turbulent, and Seditious Age: namely, *To put you in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work*, Tit. 3. 1. As if there were little likelihood of *any other Good Works*; if this of our *Obedience* were neglected.

Touching the latter; *Their State* muſt be ſupported likewiſe. And this both by our *Purſe* and *Perſon* alſo. *Support their State*

By Purse. Need I remember you, How shameful, and unsafe it is, for any Kingdom, to have a King that is poor and needy? Doth not the *Honour* and *Interest* of a People, then Plead for a Liberal Supply unto their Prince? But you shall hear, that Contributions to this purpose are *matter of Duty* towards God. For the Apostle *Rom.* 13, 6, 7. saith, *For this Cause*, even Conscience-sake, (the Words that do immediately precede) *Pay you Tribute also.* And the next Verse, *Render to all their due*; (not your Curtesie, but their Due:) *Tribute to whom tribute, Custom to whom Custom* appertaineth. Which makes me greatly wonder, how any persons of sober, or of honest Principles, should (as they say 'tis common) *steal their Customs from the King*! 'Tis so unconscionable, that I nothing doubt it to be worse than Robbing of our common Neighbour of what are his unquestionable Goods. Because our Soveraign's Right is manifest: and the Wrong is highly aggravated by the Great, and Publique Capacity of the Person injured. 'Tis plain, our Blessed Saviour would rather work a Miracle for *Paying Tribute* to the Higher Powers, than neglect the doing it; *Mat.* 17. 27. And if he perform this Duty; should not *we go, and do likewise*?

Nor are our Persons (suppose them capable,) exempted from his Service, when they are needful to it. Honouring of our Parents injoyned by the Fifth Commandment, intends the helping of them, upon occasion, with our *Hand*; as well as succouring them with our *Estate*. And the Civil Parent justly is by all Interpreters included there. Was it not very honourable in *Ittai*, a Stranger and an Exile, onely taken under King *David's* Protection, to vow; That *Whereseever the King should be*, in *life or death*, *he would bear him company*, 2 Sam. 15. And should not natural Subjects think themselves

ſelves under a greater Obligation? Yes: God's People of old, would by no means have their King hazard his Perſon in the Battel: becauſe, ſay they, *Thou art worth Ten thouſand of us:* but they would freely venture their Lives for him: 2 *Sam.* 18. They were not for Plotting his Deſtruction; much leſs, for actual Murdering of him: as was too lately done upon the *Royal Martyr* by the prevailing Party in our late Rebellion; to the Eternal ſhame thereof. No, no; to ſave his blood, they would ſpill their own; and expoſe their own Throats to preſerve the Crown upon his Head. This is the part of Chriſtian Loyalty. And let me add; That when we cannot by ſtrength of Hand, and force of Arms be Serviceable; that muſt be made up by *Counſel* and *Deſigns*, as far as our capacity reacheth. What adventures did *Huſha*, *Zadock*, and *Abiathar*, and their Sons run, to ſave their King, the Lord's Anointed; and to defeat the Treaſons of *Ahitophel*, 2 *Sam.* 16, and 17 Chapters? Whereas, if their Loyal Practices had been Diſcover'd, though they had been Maſters of a thouſand Lives, we may be ſure, they had all been Sacrific'd to the moſt Exquiſite Tortures, that witty, and enraged Traytors could have invented. But there needs no more of this, as being taught already in the Doctrine of Obedience, which we have before diſcourſed of.

So much then of the *Second Conſideration*; to prove the peculiar care God takes of Kings; by *The Charge he lays on people concerning them.*

The Third and Laſt I offer'd for the Proof hereof; was this; *God's own very marvellous Actings for them.* And if it ſhall appear, That numerous Signal Providences have been exercis'd for the ſafety and preſervation of *God's Anointed Ones*; I think, we ſhall have overmeaſure to our preſent purpoſe. Now multitudes of *Conſiderations.*

Inſtances might be produc'd of this Nature, both from amongſt *Jewiſh*, *Heathen*, and *Chriſtian* Princes. I ſhall onely pick out one of each, and be brief therein: becauſe indeed this Point will lead me home to the Third *Propoſition* which is ſo near unto our ſelves, as can't but prove moſt convincing with us.

A Jewiſh King. Firſt then, the Care of Providence about a *Jewiſh King*. And *David* is the Perſon to be ſpoken of. Now he, obſerve it, though hunted unto death, whilſt but a Subject; and for none other fault, than Saving of the King, and Kingdom; doth ſtill approve his Loyalty: not onely in not offering Violence to his Soveraign, who moſt unjuſtly Perſecuted him: but abhorring the thoughts of ſuch accurſed Treaſon, with *The Lord forbid, that I ſhould ſtretch forth mine hand againſt the Lord's Anointed*, 1 Sam. 26. 11. And this, when injuries provoked, opportunities invited, companions urged, and impunity ſeem'd to Charm him thereunto, For he was *Heir Apparent*; and the Crown doth purge all ſtains. But he was not an *Oliver*, or a *Bradſhaw*: hating to think, that Providence juſtified, or encouraged unto any Villany. And yet, when *himſelf* is Lawful King, there are many Conſpiracies for his Deſtruction. I ſhall take notice but of one; but that the worſt of all the reſt: The Unnatural Plot of his Own Natural Child, but Rebellious Son, *Abſalom*. And here let us conſider,

1. Firſt, What a Bloody Deſign it was! not onely to *remove ill Miniſters of State*; nor barely, to *prune the over-grown branches of Prerogative*; no, nor meerly and ſimply, to *transfer the Crown to a better Head*. Treaſon Rampant enough! But plainly; *to Chop off that Head that wears it*, 2 *Sam.* 17. 2. And that this is the Natural Proceſs of ſucceſsful Rebellion, our ſelves are too
2. well aware. Next; obſerve the Terror of the Attempt,

by

by the vaſt Numbers of the Rebells. We read of *All Iſrael* therein engaged: which, at the leaſt, implies a very Great part of the Ten Tribes: *Judah* onely (which includeth *Benjamin*) continuing intirely Loyal. Nay, * *Joſephus* tells us, That *Davids Army had but about Four thouſand in it.* And the Text aſſures us, That * *Twenty thouſand of the Rebels loſt their Lives in the Battel.* What a frightful advantage had they therefore in their Number!

* *Antiq. Jud. l. 7. c. 9.*

* 2 *Sam.* 18. 7.

But Laſtly; The King is Saved; his Enemies Deſtroyed; and both *by the hand of God. Thou haſt given me the necks of mine Enemies: thou haſt delivered me from the ſtrivings of my people: 'tis God that avengeth me, and bringeth down the people under me,* ſaith the King: and upon this account, as well as any other, 2 *Sam.* 22. And note it; becauſe *David* was the *Lords Anointed*, he thus became the care of Providence. As may be ſeen in the ſame Song, at *Pſal.* 18. 50. *Great deliverance giveth he to his King, and ſheweth mercy unto his Anointed, unto David, &c.* 3.

Next for an *Heathen Prince*: What a ſpecial Providence was it toward *Ahaſuerus*; when Two Great Courtiers, and his Chamberlains, who Treaſonably had conſpir'd againſt his Life, and had ſo fair and many opportunities to effect their Villanies, were notwithſtanding bar'd the Execution of it? And how more remarkable was the care of God concerning him, in that poor *Mordecai*, no Natural Subject; but a Stranger and a Captive taken in War, ſhould *firſt* come to have notice of the Treaſon; and *then* have an heart to adventure the diſcovery of it? Was it not dangerous for a man in his Circumſtances to Impeach Two ſuch Great Perſonages; whoſe powerful Intereſt might well threaten to turn the blow upon his own head, and make

An *Heathen.*

him the Traytor? And what an abatement to his Zeal would it be apt to prove; That this very Prince, intended to be Destroyed, was, *in a kind*, the Destroyer of his Native Country, and all that was dear unto him in it?

Far less rebukes than these have too often hindred many from discharge of Duty. But God, that taketh special care of Princes, carries him through all difficulties. The Treason is detected; the Traytors Punish'd; and the King sav'd, *Esth.* 2.

A Christian. Lastly, The *Christian* King, *Constantine the Great*; how he was delivered from Treacheries at home; preserv'd, and prosper'd in the day of Battle abroad; and what signal care the Divine Providence continually took of him; is declared largely to us, with special Remarks of the manifest hand of God frequently stretch'd out for him, by the Church Historian, *Eusebius in vita Constantini.*

But we need not stay longer here; for our next Proposition, which goes no further than our own doors, will put the matter past all doubt. Onely Remember, That if *Gods placing Kings in his own room on Earth; charging their people in Thought, Word, and Deed to be their Votaries*; And Lastly, *doing Wonders for them himself*; suffice to shew the peculiar care of Providence over them; then our Second Proposition may be discharged, as fully proved.

And so we come to the

3. *Propos.* 3. Proposition; which is, *Our Present Soveraign is a signal Instance of the Care God takes of Kings.* For the especial concern of Divine Providence for *Royal safety*, is plainly manifested in His Sacred Majesty; who hath obtain'd such frequent, and so eminent Salvations from the God of all Salvation. *And under the same indulgent*

dulgent care may he live for ever! My buſineſs is not to give a large account of His Majeſties Life, with the various Paſſages of the greateſt Jeopardy which by the Heavenly Conduct he hath paſſed through. It ſhall ſuffice to point at Three, or Four ſuch great Deliverances of him, as may convince an Enemy, and an Atheiſt, *That the hand of God was with him in them:* and will therefore more confirm our belief of the *ſpecial Care God takes of Kings*, and alſo ſtir us up to greater Thankfulneſs for his mercy *towards our own.*

The Firſt Deliverance I ſhall recommend unto you, ſhall be that *of His Majeſties ſtrange, but ſafe, eſcape from* Worceſter. Not to inſiſt upon the Extreameſt hazard, wherewith his Royal Perſon was environ'd in that fatal Fight, when ſo many of his Loyal Subjects fell on his Right hand, and on his Left; before him, and behind: is it not Evident, *by this very glance* already taken, that his Life was precious in the ſight of God; and that he covered his Head in that day of Battle? But after that, when all was loſt; to conſider ſeriouſly, his hardeſt ſhifts, and greateſt dangers; but his Preſervation ſtill, and ſafe Deliverance at the laſt, muſt make us ſay; *This was the Lords doing, and it is marvellous in our Eyes!* What was it, think you, for a neceſſity to lye upon ſo great a Potentate, to change Majeſtick Robes, for a Peaſants Weeds? To turn his Garter, George of Diamonds, and other Princely Ornaments, into the courſe Accoutrements of meaner Ruſticks? For a Crowned Head, and Royal Face, to be deformed, and ſullyed ſo, as to Repreſent a Countrey, Slovenly Swain! That he ſhould take upon him the place, and buſineſs of an ordinary, inferiour Servant, who was the Rightful Lord and Maſter of Three large Kingdoms! And that a Perſon accuſtom'd to the choiceſt Delicacies, and greateſt

1 *Deliverance.*

See Boſcobel.

Varieties,

Varieties, with moſt noble Attendance, ſuitable to his Imperial State, and Dignity; ſhould be conſtrein'd to wait his time; and then content his Hunger with courſer Fare; and ſometimes too of his own Cooking! To be ſo put to it; that wet Stockins, gravel'd Shooes, and galled Feet muſt be born with patience by Him. Nay, *Skulking in a Barn, Hiding in Holes, Sheltring in Woods, and Lodging on a Tree*, become good ſhifts! And with all, theſe Diſtreſſes to be infeſted frequently with the Alarms of many Blood-thirſty Enemies, and Jealouſies of ſome ſeeming Friends, and diſappointments of moſt promiſing Hopes! And, as the laſt, and, perhaps, the worſt of ſuch a Throng of Evils, To have *a Price ſet on his Head*, which far out bad the reward of *Judas's Treaſon*; and ſo the more powerful temptation to a Traytor! Yet, that after ſuch Great Difficulties and Dangers, ſpun out unto full Six Weeks, abating but one day; after Travelling up and down near Three hundred Miles, always in the Midſt of Foes, often through his Armed Enemies Quarters, and when the whole Country was filled with Watches, for the ſeizing of him; it ſhould be poſſible for our King to get to Sea, and be Imbarqued with privacy, and ſafety; Eſcaping all Miſchiefs, though in the very Mouthes of them; Who is there that believes a Providence, and is not forc'd to ſay, as *Job* did in another caſe; *The hand of the Lord hath wrought this?*

2. Deliverance. The next Deliverance to be obſerved by us is, *That from his Exile.* 'Tis hard indeed, and ſo we ever juſtly take it, to be driven from our Native Soyl, and forc'd into a Foreign Land. But 'twas a wonderful Mercy to our Prince, that he could get from home, and arrive abroad; and *both* in ſafety! And then his Support *there*, when his Crowns, and Kingdoms, and Revenues, were all

all loſt and gone into the hands of Rebels, deſerveth admiration too! No doubt the difficulties met with muſt needs be many; and his Neceſſities often very great. His Loyal Friends that he left behind him were but few; and thoſe reduced generally to the loweſt Ebb of Fortune. And where he came, his Enemies influence quickly grew ſo great, that old Allies, and near Relations became both ſhy, and weary of him; and it comes at laſt to that cold kindneſs, That *He muſt not ſtay within their Borders.* But, notwithſtanding all; the ſame kind Providence, that ſaved him *here*, preſerves him *there*: yea, and provides both a ſafe Abode, and ſufficient Support for him. Nor are there many Years gone over, before the *hand of God*, in the Eyes of all the World, is made bare and naked on his behalf. For when the King hath no Forreign Aid at all: either *Navy* to waſt him ſafely over Sea, or *Army* to Fight his way on Land: and when his old Faithful Subjects in his own Dominions, were ſtill kept under hatches ſo, that they could raiſe no Force, one way, or other, for his Aſſiſtance: and when all Power was yet remaining in thoſe Rebellious Hands, whereby he had been baniſh'd from his Kingdoms, and his Birthright: When all theſe Mountaines lying in his way, ſhould ſuddenly become a Plain, by the *All-ruling Providence*; and matters be ſo order'd and diſpos'd by the *ſame*, touching Hs Majeſties Reſtauration to the Throne of his Fathers; That, what is Written of *Judah* concerning *David*, may truly be apply'd to *England*, touching *Charles the Second*; *He bowed the heart of all the men of Judah, even as the heart of one man; ſo that they ſent this word unto the King; Return thou, and all thy houſe:* 2 *Sam.* 19. 14! And our King returned, in peace and ſafety, with greateſt welcome, and Univerſal Joy; without

out the ſhedding of one drop of Blood, or ſtriking of one Angry ſtroak! Which muſt conſtrain us to confeſs to God in the *Pſalmiſts* Words, *This is thy hand; and thou Lord haſt done it.*

3. Deliverance. The Third is, *Our Soveraigns Preſervation in the late Popiſh Plot.* And that there was a Deſign, laid deep as Hell, againſt the Proteſtant Religion, and all its ſincere Profeſſors in the Three Kingdoms, with all that was dear unto them; nay, and againſt *His Sacred Majeſties Life*; by the *Popiſh* Agents, and Sons of *Belial*, we have as good aſſurance I think, as any man could wiſh; excepting Them alone, *who would have had us felt it.* For is not the *Royal Word*, and often repeated, paſs'd upon it? Have not *Four ſucceeding Parliaments* concurr'd to declare the ſame? Is not the *Publick Juſtice of the Nation*, in ſeveral Tryals, Sentences, and Executions, a voucher for it? Not to inſiſt upon the Point-blank Evidences, and moſt convincing Circumſtances to the purpoſe. He that can think, That *Judges*, *Parliaments*, and *Sacred Majeſty it ſelf*, could either be impos'd upon by their too much credulity; or that they would impoſe upon the Peoples Faith, what themſelves believed not; muſt neceſſarily, to my underſtanding, reflect indecently; indeed, moſt ſcurrilouſly, if not worſe, upon their Sagacity, or Integrity; their Wiſdome, or their Honeſty. And this no Loyal Perſon ſurely can be guilty of. Though I have not asked yet; Who, on the diſbelief of ſuch a Plot, ſhall atone for ſo much innocent blood-ſhed in the caſe? All which, makes me very apt to conclude, That he that will not now believe the Plot, neither would he do it, *though the Traytors from the dead were ſent to confeſs it to them.* But notwithſtanding there were *New Fauxes* enough to do the Villany; though the time, and place, and manner were appointed

appointed more than once; though all the requiſites were prepared for making of a Royal Sacrifice by the barbarous Butchery of his Sacred Majeſty; yet, the Alſeeing, and Almighty, and moſt Gracious Providence, doth interpoſe, and diſcovers, and diſappoints thoſe Helliſh Factors. Thanks be to God, Our King Lives; Our Religion ſtands; And they are fallen. The Blow is turned upon their own Heads. And as the *Pſalmiſt* ſaith, *They are ſunk down into the Pit, which they made: in the Net which they hid is their own foot taken.* The *wicked is ſnared in the work of his own hands*, Pſal. 9. 15, 16.

The Laſt is, *Our Kings Salvation in this laſt Fanatick, and Atheiſtical Plot. Fanatick it was: as being certainly inſpired; of the Devil*, that is. And it cannot but be *Atheiſtical*; as diſclaiming all ſenſe of God upon their Souls, who engaged in it. There is not any conſiſtence of the Principles leading to *Aſſaſſinate Princes*, or *Maſſacre Subjects*, with any Religion, in the ſame mind. And the onely True Religion, (and *our Church's*,) called *Proteſtant*, juſtly Condemns them to Hell, from whence they came. The Eſpouſers of them therefore, when they take the Name of *Proteſtants* on them, do but Nick-name themſelves, to put a blind upon the World, and carry on their Deviliſh purpoſes with the leſs ſuſpition. They muſt have been brought up in *Ignatius Loyola's* School, or *John-a-Leyden's*, neceſſarily. Tis true, it *ſeemeth* a Reproach unto our Religion, that thoſe who did wear its Livery, and would be counted belonging to it, ſhould be given up to work ſuch Wickedneſs: but *really*, 'tis none: when we remember, That there was a *Judas*, who was a *Devil*, among the Twelve Apoſtles; and had the name of *One* alſo. And as *that Treaſon* was abhorred by the *Eleven*; ſo is *this*

4. Deliverance.

Homiles againſt Rebels.

by all *ſound Proteſtants*. What was deſign'd by thoſe Wretches, you have had Publick Notice, and a large account of, *Once*, and *Again*, by His Majeſties Declaration. Which muſt aſſure every honeſt Man of the reality of the *Plot:* although we had not *Evidences*, and *Confeſſions* now made Publick, that are able to *convince an Infidel*? But how to aggrvate juſtly the Nature of the Thing, and fully repreſent the diſmal Conſequences thereof, if it had ſucceeded: I muſt confeſs, that I want both Wit, and Words. The King, and his Royal Brother to have been Barbarouſly, Brutiſhly, and Deviliſhly Aſſaſſinated! So many Eminent Perſons of the greateſt Quality, and Loyalty butcher'd! What but a general Maſſacre could have been expected! What but Three flouriſhing Kingdoms wallowing in their own Blood, could have enſued thereupon? I need not ſay, That our Laws, and Liberties, and Eſtates, muſt have layn at mercy to a New Civil, and more Bloody War, that what we were not long ſince delivered from. Or, that our Dear Religion, and the Goſpel, would have been by ſuch Confuſions caſt upon their Death-bed, if ever they had recovered thence. There is no man knoweth, whoſe *very Life* ſhould have been given him, as a Prey! How frightful are the thoughts of theſe things! But how abominable to God, and all Good Men, muſt be *the Authors of them*! But thanks be unto God, Our King is ſafe; and we together with him. Wherein thoſe Men of Miſchief *dealt proudly*, indeed *cruelly*; the Almighty *was above them. Bleſſed be the Lord, who hath not given us a Prey unto their teeth. The ſnare is broken, and we are eſcaped. Our help is in the name of the Lord, who made heaven and earth.* Pſal. 124. 6, 7, 8. Thus is our King a Signal Inſtance of God's peculiar Care of Princes; which fairly leads us unto the

Fourth,

Fourth, and Laſt Propoſition: *This is juſt occaſion for His Majeſties, and his Peoples great joy and thankfulneſs unto God.* 4. Propoſ.

All Mercies bring with them juſt matter of Rejoyceing in, and giving Thanks for, unto God, that gives them. But the more ſignal any Bleſſing is, the greater is the Obligation thereby laid upon us, to enlarge our Hearts in joyful gratitude. 'Twas a great fault in King *Hezekiah*, though a good Man otherwiſe, That he *rendred not again according to the benefit done unto him*, 2 Chron. 35. 25. And our Saviour makes a juſt complaint againſt the *Nine Lepers*, That they *returned not to give God glory* for his Mercy to them, *Luk.* 17. 17, 18.

As for our Soveraign; ſo many remarkable Circumſtances, in that Deliverance this day acknowledg'd, concur to commend, and advance the ſingular kindneſs of the Almighty towards him; that they cannot but influence his Royal Soul to joyful Thankſgiving.

As *Firſt*; A Deſign, in its Nature *ſo horrid and feral*, to be diſapointed! The very Life of Himſelf, and Deareſt Brother, with ſuch Cruelty, and Inhumanity to be raviſh'd from them! And by his own Subjects, and Servants, that ought with alacrity to have lay'd down their Lives, for his ſake! So many Principal Miniſters, if not all his Loyal Subjects, and Three whole Kingdoms lying at ſtake together!

Again, To eſcape ſuch a Plot, that was *unſuſpected*! For though the King knew, no doubt, of a Diſcontented Party: Nothing is more probable, than that he was ſecure of any ſuch vile, and villanous Attempt. And truly, the thing is ſo uncouth, and monſtrous, ſo aliene from, and adverſe to Humane Nature; (to ſay nothing of Chriſtian Religion, which damns the very Seeds and Principles thereof:) that an *innocent*, *honeſt*, and *well-*

meaning man, but for ſuch clear Evidence that ſhines like the Sun at noon-day, would be apt in *this Caſe* to take up the words of *Nicodemus* in an *other*, *How can theſe things be?* But ſo plain is the proof; that now for one to deny it, ſeems, if not to Confeſs, he is in it; at leaſt, to ſignifie good wiſhes to it.

Yet *further*, an horrible miſchief to be blaſted, That was ſo *eaſie to have been effected!* His Majeſty (though not without need, we clearly perceive) being always provided of a meet Defence for his Sacred Perſon; yet at this time, and place, out of Confidence, we may ſuppoſe, of the Loyalty and Love of his People, ſeeming to neglect his wonted Guards; at leaſt to be ſatisfied with a leſs number than uſual; encourag'd the Villany, and threatned leſs danger to the vile Undertakers.

Beſides; The *unexpectedneſs of the Providence* that defeated the Treaſon, adds much to the mercy of ſcaping it. The burning down of his Majeſties Town, kept up the Tabernacle of his Majeſties Body. *New-Market* Fire, though it were not likely to quench thoſe Traytors thirſt for his Sacred Blood, yet it choak'd them from drinking it. For, that ſo ſad an Accident *there*, was made the occaſion of great gladneſs *elſewhere*: in cauſing the removal of the King before his *intended*, and their *expected* Seaſon.

Laſtly, That a Confederate in the Villany, as deep, and as forward as any of the vileſt, ſhould be ſmitten ſo with the Horror of the Fact (as himſelf doth confeſs,) that the Feaver and Convulſion of his own mind would give him no reſt, till he made the Diſcovery!

Theſe are all ſuch Circumſtances, that *ſeverally* would do much; but *joyned as they are*, do mightily enhance the price of God's Care for the *King*'s Preſervation.

vation. And accordingly they have prevailed upon *him*, for the moſt Solemn and Publick Acknowledgment thereof. Which, paſt all doubt, is very well, and moſt Religiouſly done. That, as *Mordecai* called his People, to a day of Publick Gladneſs and Rejoycing, for his Own, and Their Deliverance, from *Haman*'s Rage and Cruelty: So on a much like occaſion, our *Soveraign* ſhould invite his *Subjects* to ſuch a Solemnity of Publick and joyful Thankſgiving, as at this day: both on his own behalf, and ours.

For it muſt be remembred, as 'twas told us before, That *we likewiſe are concer'd in duty herein.* It muſt be our buſineſs, as well as our Kings, To rejoyce, and bleſs God for this great Salvation. And were there none other reaſon, we were oblig'd hereto, *ſolely for the ſake of our Soveraign.* The Holy Scriptures have told you already, That Prayers, and Praiſes beſides, are owing, for *Kings*, and *All in Authoriiy.* And what is more reaſonable and juſt? Doth not *He* Protect us (under God) in our Lives, and Liberties, and Eſtates? Nay, which is yet more: Is not *He* the Defender of the Faith; and a Preſerver of the Goſpel amongſt us? You know, *He*'s our *Governour*, our *Father*, and our *Head*! How great is our Concernment therefore in His Safety and Happineſs? Is there any of us, that can honeſtly grudge to ſay to our *King*, as *David*'s good Subjects once ſaid unto him, *Thou art worth ten thouſand of us?* And if God's Church of Old, bewailed the loſs of their King, as looſing *the breath of their noſtrils*, Lam. 4. 20? Should not a Chriſtian Church have an Equal Value for their King now? Nay verily, if God had permitted this Dreadful Deſign to have proſper'd, we ſhould have had but too much cauſe to have taken up *their* mournful Dialect, and in the Utmoſt Extent of its ſenſe too.

For

For I beſeech you conſider, into what a diſmal *Chaos* Matters had preſently been hurl'd! What frights and ſpoils; what havocks and ſlaughters, muſt have inſtantly followed? When the White Flag of Peace had been dip'd a Blood-colour; and the ravenous Sword, like an hunger-bit Lyon at his Prey, were tearing and devouring our Fleſh; whither then could we fly for Refuge? Say, that ſome of us might have ſcaped with our Lives: where had our Liberties been? Muſt not our Ears have been bored; and We ſealed an Indenture of perpetual Slavery to the Prevailing Party? What would have become of *Religion*, *Poſterity*, and Numberleſs *Souls* God onely knows! The Prevention whereof, gives us juſt reaſon to ſay; *This is the day which the Lord hath made: we will rejoyce and be glad therein.*

Practical Reflections.

But this will have its more proper place in The *Practical Reflections on the Whole:* which are but theſe Two;

For { 1. *Obedience to Man.* 2. *Thankfulneſs to God.*

1 Reflect.

1. For *Obedience to Man*; the Magiſtrate, that is: the *King as Supreme*, and *Governours, as ſent by him*; as St. *Peter* Expreſſeth it. And I need do little elſe, than pray you to remember, What plentiful Teſtimony you have already had from the Holy Scriptures for this great Duty. So that, the *Refuſers* hereof, muſt needs be *Rebellious* againſt God: diſobedient unto, and contemners of his Word. Whoever will prove faithful Servants of the Lord, muſt alſo be found Loyal Subjects to their Prince. He can never be true unto God, that is falſe to his Miniſter; which the Magiſtrate is. Be dutiful

dutiful therefore, in chearful complying with all good Laws. And if any be ſuſpected: you muſt be patient in ſubmitting, where you cannot be active in fulfilling. Joyn alſo higheſt Veneration for your Governours; and the *Chief* eſpecially. Having heard before, That the beſt thoughts of them, ſhould always fill your Minds, And let your Diſcourſe be ſparing about Publick Matters; and ſtill moſt reverend thereof; and of thoſe that manage them. *Is it fit to ſay unto a King, Thou art wicked?* And *to Princes, ye are ungodly?* Job. 34. 18. Beware of *ſpeaking evil of the Rulers of the people*, Act. 23. 5. The beſt Conſtructions, and beſt Expreſſions of all Publick Managements, do beſt become us, and are due from us. Our diſtance will not allow a due Judgment; and our duty binds us to the faireſt Interpretation of them.

The Covering *very nakedneſs of Superiours gat the Bleſſing*; when the contrary method of divulging it brought the Curſe, *Gen.* 9. Private Men's Work doth lye at home, within their own Sphear: and ſuch a Perſon ſhould check his aptneſs to extravagate, with, *Who makes Me a Judge*; as our Saviour once rebuked a Pragmatick Spirit, *Luk.* 12. 14? Why will any be ſo buſie then in Affairs of State, which are not their Province? Would we conſult the Spirit of the Goſpel; and tread *his* Steps, the Prince of Peace, and Lamb for Meekneſs, that did ſend it; and *theirs* the Sons of Peace, of Patience, and Submiſſion, who did bring it; how eaſie would this buſineſs be; and how effectual would the Counſel to it prove with *All*? Let us therefore *ſtudy to be quiet, and do our own buſineſs*; as St. *Paul* Commands, 1 *Theſſ.* 4. 11. And according to St. *Peter*, make a full proof, that we *Fear God*, by *Honour* paid unto *the King*.

2. For *Thankfulneſs unto God*. The juſt occaſion 2 *Reflect.*

for

for it hath ſo fully been already manifeſted; that nothing elſe is wanting, but the Practice of it; whereto ſo many Motives preſs us. How ſhould our Hearts be now enlarged; how ſhould our Mouthes be open'd to Bleſs, and Praiſe the Lord; to Exalt and Magnifie his Name, for this ſo great Salvation, he hath wrought? 'Twas not our Strength, and Power; no Wiſdome and Fore-ſight of ours; nay, nor our Care and Diligence that was contributary to the Deliverance! But it was *God's right Hand*, and *his own Arm*, and *the light of his Countenance* that did All; *becauſe he had a favour to us.* Shall we not ſay then, and ſay it from our Hearts; *Bleſſed be the Lord, the God of Iſrael, who onely doth wondrous things:* and *bleſſed be his Glorious Name for Ever, and Ever? Do we love our King?* Who ought to be the Delight of our Eyes; the joy of our Hearts; and the breath of our Noſtrils. Let us Magnifie then the Almighty, and moſt Merciful God, That his *Anointed was not taken in their pits. Have we a value for our Country?* Acquaintance, Friends, and near Relations, are they dear unto us? Let us Exalt his Name that is moſt High, that *they* are not *wallowing in their own gore*; nor *it* become a *New Akeldama*, a *Field of Blood again.*

Is our Religion, and the Goſpel more than our very Lives with us? Let us give thanks, and praiſe to God, that ſtill he doth preſerve *them.* For had that wickedneſs proſper'd, when Irreligion like a Deluge muſt have overwhelm'd us, what had become of the Word and Ordinances, of all true Piety, and Devotion?

Can we forbear the *Pſalmiſts* Language now? *Bleſs the Lord, O our Souls: and all within us, magnifie his holy Name.* How ſhould we, from our Hearts, as I ſaid, declare God's praiſes with our Mouths?

An

And let me add thereto, before we part; *How ſhould our Lives and Converſations Eccho hereunto?* For I muſt tell you, That Thankſgiving unto God is not *matter of meer Complement.* Nor are his Praiſes the *labour of our Lips* onely. *No man can be truly thankful, unleſs he will be really holy.* To ſpeak well of God, and ſpurn his Laws the while, is like to *Joab*'s kind ſaluting of *Amaſa* when he ſtab'd him. Whilſt the Life Diſhonours God, the praiſes of the Mouth are no better then *Dung Sacrificed*; which will be thrown back with indignation into his Face that offers it. Will the moſt Holy and Alſeeing God account, That Tongue doth bleſs his Name, as it ought, with Thanks and Praiſe; whoſe daily trade it is, to Blaſpheme the ſame with horrid Oathes and Execrations? Or can he reckon thoſe Perſons thankful for his Mercies, whatever they ſay; that abuſe thoſe very Mercies, to the Service of their Luſts, and Satan? What? Atheiſm, and Prophaneneſs, pay God the Tribute of his Praiſes! Can drunken Healths, or wanton Embraces; open Violences, or ſecret frauds, or any irreligious Courſes give him Glory; to whom they bid Defyance. Aſſure your ſelves, That ungodly Lives, and holy Praiſes, are like the *Ark* and *Dagon*; they never ſtand together in the ſight of God. You muſt therefore either neceſſarily leave your *Sins*, or looſe your *Thanks*; how fair ſoever they may ſeem. If we would then be truly Thankful, and to God's Acceptance: Let us praiſe him with our *Lips*, and pleaſe him in our *Lives*. Let's being deliver'd from our Enemies, ſerve him that hath deliver'd us, *in righteouſneſs and holineſs before him all our days*, Luke 1. 75. This is that Thankſgiving, which is alone thankworthy. All other is not Current Coyn; indeed, Reprobate Silver, or meer Droſs. Let us be renewed and

reformed therefore. *Let us Renounce the works of darkneſs, and walk as Children of the light. Let us cleanſe our ſelves from filthineſs of Fleſh and Spirit*, to the *perfecting holineſs in the fear of God*, 2 Cor. 7. 1. Without a ſincere endeavour after which, as our *Praiſe* is loſt; ſo are our *Perſons* too, for ever. *For God hateth all the workers of iniquity.*

And take this further Motive hereunto. You would be, ſurely, counted Loyal to your Prince; but give me leave to tell you, a debauch'd, vicious, and ſinful Life, is ſo far from being any proof thereof, that it gives great cauſe to fear the contrary. 'Tis ſomewhat hard to think; How that Man ſhould be *truly Loyal to his King*; that is, an *open Rebel againſt God.* So, ſuch Sinners are. Whatever Obligation they may ſtand in to their Prince, thoſe on them unto God are infinitely greater. And what ſecurity is there, that he that breaks the *ſtronger* Bond, ſhould not likewiſe ſnap the *weaker*?

This we are ſure of; That Prophane, and Ungodly Subjects may, by their wicked Lives, work great miſchief to their Soveraign; though they may not mean it in their Minds. And ſo we are urged unto Holineſs, on the account of Loyalty alſo. 'Twas the Prophets Counſel unto Subjects, 1 *Sam.* 12. 24, 25. *Fear the Lord, and ſerve him in Truth, with all your heart: for conſider how great things he hath done for you.* And it follows: *But if ye* ſtill *do wickedly, ye ſhall be deſtroyed; both ye and your King.* See here the *Publick Miſchief* that may be done by *Private Perſons* continuing in their wickedneſs. Even *Majeſty it ſelf is not ſecure from it.* And 'tis ſtrange Loyalty that over-turns Soveraignty! Whereto, 'tis manifeſt, That Subject's Sins have an apparent tendency.

For

For a Concluſion of all. If we love our *King*, our *Country*, our *Friends*, our *Selves*, both Souls and Bodies; let it be our care and buſineſs, with higheſt Praiſes for *all God's mercies*; and *This ſignal One*, to joyn the Holy Practice of *all God's Commandments*.

Then,

Whoſo offereth praiſe, glorifyeth me, ſaith the Scripture; *and to him that ordereth his Converſation aright, will I ſhew the Salvation of God.* Pſal. 50. 23.

FINIS.